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THE THEOSOPHY OF THE VE

THE UPANIṢHADS

G. R. S. MEAD AND J. C. CHATṬOPÂDHYÂYA

VOLUME I.

PRESENTED

TO

THE UNIVERSITY OF TORONTO

BY

Charles Lazenby Esq
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THE UPANIṢHADS

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THE UPANIṢHADS

TRANSLATED INTO ENGLISH WITH A PREAMBLE AND ARGUMENTS BY G. R. S. MEAD B.A. M.R.A.S. AND JAGADÎSHA CHANDRA CHAṬṬOPÂDHYÂYA (ROY CHOUDHURI).

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TO THOSE WHO LOVE THE TRUE.

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Uttiṣhṭhata jâgrata prâpya varân nibodhata.

Arise! awake! seek out the great ones, and get understanding!

THE UPANIṢHADS.

PREAMBLE.

THE Upaniṣhads are ancient treatises, written in Sanskrit, containing the theosophy of the Vedas. They are often referred to as rahasya, the "mystery" or "secret," as being formerly taught only to those who had gone through a special preliminary training and given proof of their fitness; they are also called shruti-shiraḥ, or the "head of revelation," as being the most precious revelation handed down to the Âryan inhabitants of India. Pre.

The Vedas, as they exist to-day, consist of four great collections: the Ṛig, Yajur, Sâma and Atharva Vedas; the word veda meaning "knowledge" or "science." Each collection is sub-divided into three parts: mantra, or hymns; brâhmaṇa, or ceremonial codes; and âraṇyaka, or instructions for those who in olden times, when they had fulfilled their other duties, used to retire to the forest (araṇya) to follow the religious life. The Upaniṣhads generally belong to the last class.

Tradition says that the original Veda consisted of the mantrâḥ or chhandâṁsi, which the ancient seers "saw." The term mantra comes from root man, to "think," and chhanda or chhandas means "the all-pervading will." The universe, it is said, comes into existence through the meditative thought (tapaḥ) or will of the Supreme; its laws were seen by the ancient seers and translated by them into appropriate sounds—the expression

of the one creative Word. Whether or not we have the original hymns is exceedingly doubtful; one thing, however, is certain, that the main efficacy of the present hymns does not consist in their surface-meaning, but in their correct chanting. Pre.

The four collections of the Vedas were made to facilitate the duties of the three classes of priests, in the sacrificial ceremonies, and of the superintendent of the sacrifice. These priests were called hotṛi, adhvaryu, and udgâtṛi. The first used the Ṛigveda, or versified mantras; the second the Yajurveda, or prose mantras; and the third the Sâmaveda, or mantras chanted in a peculiar manner, different from the ordinary chanting used in reading the mantras of the Ṛig and Yajur. The Atharvaveda was used by the superintending Brâhman, and consisted of some portions of the first three Vedas, and also other mantras.

The present translation is an attempt to place the sublime teachings of the Upaniṣhads within the reach of every man and woman who can read the English tongue. Its price is purely nominal. At the same time, every care has been taken not only to produce a faithful and idiomatic version, but also to retain, as far as possible, the spirit and swing of the original. It is hoped, therefore, that it will not only be pleasing to the mystic and lover of religion, but also not offend the scholar and student.

Very occasionally an active has been used for a passive, or a singular for a plural, or the opposite, but all other licenses than these are faithfully indicated in the notes; in three instances, proper names have been shortened for the sake of euphony. In the Mâṇḍûkyopaniṣhad three instances of word-play, strangely fantastic even in the original, have baffled the ingenuity of the translators.

The Upaniṣhads, we believe, should be allowed to speak for themselves, and not be left to the mercy of artificial commentaries. They are grand outpourings of religious enthusiasm, raising the mind out of the chaos of ceremony and the metaphysical and philological word-spinning of the schools.

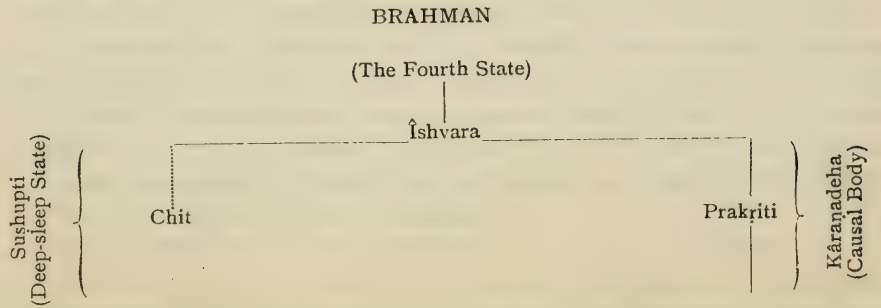
Wherever, therefore, ceremonial details are referred to, we have followed the spirit of the Upaniṣhads and left them without further comment as matters of very little moment. In our own day, outside the members of a particular caste of a single nation, such details can at best have importance for only a few students interested in the archæology of ceremony. They form no part of the Upaniṣhads as a "world-scripture," that is to say, a scripture appealing to the lovers of religion and truth in all races and at all times, without distinction.

Nor again have we considered ourselves bound by the opinions of any

particular commentator, either for a mystical or a metaphysical interpretation of the text; believing generally that the more elaborate the commentary, the greater the departure from the spirit of the Upaniṣhads, which above all things is "simplicity" of word and thought.

For textual accuracy, comparison has been made of the following editions: Veṅkaṭeshvara Press (Bombay, 1811 Shak.); Nirṇayasâgara Press (Bombay, 1815 Shak.); Ânandâshrama Sanskrit Series (Poona, 1888-1890); Bibliotheca Indica Series (Calcutta, 1850); Sîtânâtha Datta's Edition (Calcutta, 1893-1895). The commentaries of Shaṅkarâchârya, Ânandagiri, Shaṅkarânanda, Nârâyaṇa, and also the other Bhâṣhyas and Dîpikâs contained in the Ânandâshrama Series, have been consulted. Advantage has also been taken of the occasional notes of Âchârya Satyavrata Sâmashramin in Datta's Edition, and the verbal and written explanations of the venerable Maharṣhi Devendra Nâtha Ṭhâkura.

The following table of the states and powers of the universe and man (sṛishṭi-krama) may prove of service.



Hiranyagarbha (C)
Taijasa (I)
Buddhi
Manas
Chitta
Ahaṁkâra
Gnânendriyâṇi
Karmendriyâṇi
Prâṇâḥ
Antaḥkaraṇa
Tanmâtrâḥ
The differentiated simple elements
Sûkshmadeha (Subtle Body)
Svapna Dreaming State
Vaishvânara (C)
Jîva (I)
The differentiated compound elements
Sthûladeha (Gross Body)
Jâgrat (Waking State)

It is of course impossible to produce any table to satisfy all requirements and the above is only a rough mnemonic. Pre.

The left-hand column represents the subject and the right the object side of the universe, the vigñâna and kriyâshakti sides of Îshvara, or Brahman regarded as the Logos.

Chit or pure consciousness, in its first stage, in contact with Prakṛiti, root-objectivity (the primordial "creative" power, called also Mâyâ, and Avidyâ, "unwisdom"), is called Îshvara, the "lord" or "powerful one"; also Prâgña (consciousness proper) when regarded from an individual point of view; there is, however, said to be no distinction between the cosmic (C) and individual (I) consciousness at this stage.

The five Tanmâtrâḥ, root-elements, or "great-beings" (Mahâbhûtâni), are the prototypes of Æther, Fire, Air, Water and Earth. These are com-

bined to form the subtle vehicle, and these again re-combined to form the gross. Pre.

Chit, in its second stage, in contact with the Sûkṣhmadeha, is called Hiraṇya-garbha, the "resplendent germ," or Sûtrâtman, the "thread-soul," cosmically, and Taijasa or the "bright," individually.

The Antaḥ-karaṇa or "inner organ," called also Antar-indriyâṇi or the "inner powers," consists of four faculties: Buddhi, "reason," or "intellect," the deciding power; Manas, "impulsive mind," the vacillating or doubting element; Chitta, the grasping of perceptions and ideas, thus supplying the matter of thought, sometimes called "imagination"; Ahaṅkâra, the "I-making" faculty, which refers everything to the individual, also called the Kartṛi or "doer."

The five Gñânendriyâṇi are the powers of hearing, touching, seeing, tasting and smelling. Pre.

The five Karmendriyâṇi are the powers of speech, handling, locomotion, excretion and procreation.

The five Prâṇâḥ, are the vital æthers or currents, the upper, lower, equilibrating, distributing, and projecting.

Chit, in its third stage, in contact with Sthûladeha is called Vaishvânara, "where all men live," cosmically, and Jîva or the "living one" individually.

The above will be of especial service, in studying the Mâṇḍûkyopaniṣhad, and in understanding such expressions as the "man of nineteen months," namely the fifteen, Prâṇâh, Karmendriyâṇi, and Gñânendriyâṇi, and the four aspects of Antaḥ-karaṇa.

Before each Upaniṣhad a brief Argument of the subjects with which it deals (bhûmikâ), is prefixed, and also the appropriate Peace Chant (shânti-pâṭha or shânti-vâchana), according to the Veda from which it is taken. Pre.

For those who approach the study of the Upaniṣhads with minds of devotion three mantras are here appended.

Yasmâjjâtaṁ jagat sarvaṁ yasminneva pralîyate
Yenedaṁ dhâryate chaiva tasmai gñânâtmane namaḥ.

Satyaṁ gñânam anantaṁ Brahma
Ânanda'rûpam amṛitaṁ yad vibhâti
Shântaṁ shivam advaitam.

Oṁ shântiḥ shântiḥ shântiḥ.

From whom the whole world comes, to whom indeed it goes again, by whom this is supported surely too—to Him, the Self that knows, all honour be! Pre.

Truth, wisdom, endless, Brahm,
Source of all bliss, immortal, shining forth,
Peaceful, benignant, secondless!

Oṁ! Peace, Peace, Peace!

ÎSHOPANIṢHAD.

THE ARGUMENT.

THE Îshopaniṣhad is so called from the first word of the text. It forms the last chapter of the later collection of the Yajurveda, called Shukla or White. Îsh° Arg.

The Peace Chant declares the identity of the universal Self and the individual self. Though all individual souls come from the Over-Soul, yet it remains undiminished. Hariḥ is the name of the Supreme in his aspect of "destroyer" of sins. Oṁ receives full explanation in the Mâṇḍûkyopaniṣhad.

The Upaniṣhad begins by laying down the doctrine of action without attachment to result—vairâgya (1, 2).

"What people slay the Self" is a poetical expression for those who are dead to the Self, for the Self is deathless and cannot be slain (3).

The nature of the Self is described; it ever escapes the senses as life the scalpel of a biologist (4, 5).

The state of one who knows this truth (6, 7).

The description of the Self is continued (8).

The paths of unwisdom and wisdom lead respectively to the heaven of reward within the sphere of rebirth, and to the enjoyment of a state of existence beyond this sphere. These are characterized respectively as "blind darkness" and "even greater darkness, as it were," as compared to the true state of the Self; for in the one case, a man is still under the influence

of desire; in the other, although he may enjoy an almost infinitely prolonged state of bliss as a god, nevertheless he has less chance of knowing the reality, which can only be known by one in the human state of existence. The crossing over death means crossing in safety over the dangerous intermediate state between earth-life and the heaven-world (9-14).

Next follows the invocation to the Self, addressed to the sun as the most glorious symbol of that Self in the sensible universe. "He who is there, that being there, He is myself"—tradition says that the devotee here pointed first to the orb of the rising sun, and then to the sky overhead, thus signifying that the light of the sun and the light of his soul were both aspects of the supreme Light of all lights, Paramâtman (15, 16).

The concluding mantras are for recitation at the hour of death. The last thoughts of a man have a great directing force in his journey after

death. See Prashnopaniṣhad, iii. 10. Again, it is the mind that carries over the remembrance of past births. By fixing the mind on this fact at the moment of death, the possibility of recollection in the next birth is strengthened (17, 18).

Oṁ! To Brahman that is, all hail!

THE PEACE CHANT.

Oṁ! Whole is That, whole [too] is this; from whole, whole cometh; take whole from whole, [yet] whole remains.

Oṁ! Peace, Peace, Peace! Hariḥ, Oṁ!

THE UPANIṢHAD.

God-vestured, Oṁ! must all this be, whatever changeth in the changing [world]; renounce it then,* delight [in Him]; nor covet [aught, for] whose is wealth? (1)

Here [on the earth] such deeds performing, a man should will to pass his hundred years; thus [then] for thee—there is no other way—doth action not besmirch the man. (2)

Sunless they call those worlds, wrapped in blind darkness; to them at death go they, what people slay the Self. (3)

* Lit., "with renunciation."

The one that moveth not [though] swifter than the mind; preceding ever, That never have the senses reached; That standing still outstrippeth others though they run; in That the breath in mother [space] orders the [life]-streams. (4)

That moves, [yet] That moves not; That's far, near too is That; That is of all this the within, of this all the without is That too. (5)

Aye, whoso seeth all things in that Self, and Self in everything; from That he'll no more hide. (6)

Who knoweth that all things are Self; for him what grief existeth, what delusion, when [once] he gazeth on the oneness? (7)

He hath pervaded all, radiant [and] simple,* spotless, pure, incor-

* Lit., "kâya-less," that is, without a subtle body; but it may be taken more generally in the sense of asaṅghâta, that is to say, "free of any composition," hence "simple."

porate,* by sin untainted. [He] the seer, the lord of mind, the all-embracer, self-existent; fitly hath He disposed the objects [of all things] for everlasting ages. (8) Îsh°

Into blind darkness do they plunge who bow before unwisdom; to [even] greater darkness, as it were, they [go] who yet again in wisdom find delight. (9)

One thing by wisdom they say, by unwisdom, say they, another; thus have we heard from the wise, who gave us instruction upon it. (10)

Who knoweth wisdom and unwisdom both, together with unwisdom he crosseth over death, by wisdom immortality he reacheth. (11)

Into blind darkness do they plunge who bow before non-being; to

* Lit., "sinewless," that is, free from the gross body.

[even] greater darkness, as it were, they [go] who yet again in being find delight. (12)

One thing by being they say, by non-being, say they, another; thus have we heard from the wise, who gave us instruction upon it. (13)

Who knoweth being and non-being both, together with non-being he crosseth over death, by being immortality he reacheth. (14)

Truth's face is hidden by a disk of gold. Unveil, O thou that nourishest [the world], that I, the keeper of the law of truth, may see [thy face].* (15)

All-fostering sun, sole seer [and] ordainer, child of creation's lord, marshall [thy] beams, thy light indraw! That form of thine, the

* Lit., "for me, for my seeing."

loveliest of all; that I behold! He who is there, that being there, He is myself. (16)

Breath to the deathless breath, to ashes may this body go! Oṁ! Mind, [thy] deeds recall, recall, O mind, recall thy deeds, recall. (17)

O fire [divine], lead us by a fair path to our reward;* O god who knowest all our deeds, strip from us crooked evil! To thee all hail oft and again we cry! (18)

Thus the Upaniṣhad has ending.

* Lit., "wealth," that is, karma-phala, or the result of our life-work.

KENOPANIṢHAD.

THE ARGUMENT.

THE Kenopaniṣhad is so called from the first word of the text. It forms part of the Talavakâra division of the collection of the Sâmaveda. Ken° Arg.

The first two Parts give answers to the questions propounded in the first mantra; the last two contain an allegorical fable on the same subjects.

The questions are propounded; "speech" is used by upalakṣhṇa (the figure of part for whole) for all the senses (i. 1).

The nature of the Self is then described (i. 2-8).

Part ii, in a conversation between master and pupil, describes how the Self should be known (ii. 1-4).

The last mantra lays stress on the fact that this knowledge must be attained here in the body (ii. 5).

Here follows the fable of Brahman and the powers. Indra is lord of the other powers, fire, air and the rest. Umâ is that which transcends the sensible universe, the realm of pure knowledge (iii. 1-12, and iv. 1).

Then follows a summary of the teaching as to the powers (iv. 2-4).

The Self can only be approached by mind and not by the senses. The mind must store up the memory of the "flashes" of illumination received in "ecstasy" (iv. 5).

One who knows the Self is to be venerated by all men (iv. 6).

The teacher declares his task finished, and adds what are the elements of the sacred science (iv. 7, 8). Ken° Arg.

He declares the result of carrying out the teaching of the Upaniṣhad—phala-shruti (iv. 9).

Oṁ! To Brahman that is, all hail!

THE PEACE CHANT.

Oṁ! May Brahman of the sacred teachings, all in all, perfect my members, speech, [and] life, sight, hearing, strength as well, and all my powers! May I be not cut off from Brahman; Brahman not cut off from me; may there be no off-cutting; for me no cutting-off! Let all the virtues

in the sacred lore repose in me, who find my sole delight in that [one] Self: may they in me repose!

Oṁ! Peace, Peace, Peace! Hariḥ, Oṁ!

Here begins the Upaniṣhad

THE UPANIṢHAD.

First Part.

At whose behest doth mind light on its perch? At whose command doth life, the first, proceed? At whose behest do men send forth this speech? What god, indeed, directeth eye and ear? (1)

He who is ear of ear, the mind of mind, the speech of speech, he too is life of life, the eye of eye. Departing from this world, emancipate, the wise become immortal. (2)

Thither comes neither sight, nor speech, nor mind ; we know not, we see not, how one should explain it. Other than known is That, beyond the unknown too; thus have we heard from the ancients who gave us instruction upon it. (3)

What no word can reveal, what revealeth the word, that know thou as Brahman indeed, not this which they worship below.* (4)

What none thinks with the mind, [but] what thinks-out the mind, that know thou as Brahman indeed, not this which they worship below. (5)

What none sees with the eye, whereby seeing is seen, that know thou as Brahman indeed, not this which they worship below. (6)

* Lit., "not this, what this they worship."

What none hears with the ear, whereby hearing is heard, that know thou as Brahman indeed, not this which they worship below. (7)

What none breathes with the breath, whereby breath is in-breathed,* that know thou as Brahman indeed, not this which they worship below. (8)

Second Part.

[Master :]

[Yet] if thou thinkst : I know it well; but little sure of Brahman dost thou know. Thou shouldst think out what form of Him thou art, what [form] of Him [reposeth] in the powers. I think thou knowest not. (1)

* It is impossible to represent the word-play of the original except by some device of this kind. The mantra runs : "yatprâṇena na prâṇiti yena prânaḥ praṇîyate"; where prâṇiti="breathes" and praṇîyate="is led forth," hence infused or in-breathed.

[Pupil:]

I do not think I know it well, nor do I know I do not know. Who of us knoweth That, knoweth [both] that,* and [also that] I know not that I do not know. (2)

[Master:]

He thinks of it, for whom it passes thought; who thinks of it, doth never know it. Known [is it] to the foolish, to the wise unknown. (3)

Who thinketh it by ecstasy † revealed, he truly findeth the immortal. By Self he findeth strength, by wisdom immortality he findeth. (4)

* That is, "I do not think I know it well."

† Illumination or awakening to the reality (prati-bodha).

If here a man knows [That], then is there truth; if here he knows [it] not, [there is] the great destruction.* Seeing [the Self] in everything, departing from this world the wise become immortal. (5)

Third Part.

Brahman, you know, [once] won the gods a fight; and so when Brahman won, the gods became triumphant. They thought: Ours is this victory, our very own the triumph. (1)

He knew this [thought] of theirs, and stood before them. They knew Him not. What wonder† this?—they cry. (2)

* That is, saṁsâra, or the circle of rebirth.

† Lit., "venerable," hence admirable, wonderful.

They said to Fire: Find out, all-knowing one, what may this wonder be. I will*—said he. (3)

He ran to Him; He asked him: Who art thou? Why, *I* am Fire, he said, all-knowing [Fire] am I! (4)

What power is in your "I"-ness† then?—He said. Why I can burn up everything on earth! (5)

He set a straw before him, and He said: Burn that! He dashed at it; [and yet] with all his might he failed to burn it. So he returned from Brahman, and he said: I could not find out what that wonder is. (6)

Then unto Air, they said: Air, [go and] find out what that wonder is. I will—said he. (7)

* Lit., "so." † Lit., "in that thou."

He ran to Him; He asked him: Who art thou? Why, *I* am Air, he said, breather in mother [space] am I. (8)

What power is in your "I"-ness, then?—He said: Why I can blow away all things on earth! (9)

He set a straw before him. Blow that away!—He said. He dashed at it; [and yet] with all his might he failed to stir it. So he returned from Brahman, and he said: I could not find out what that wonder is. (10)

Then to the Lord* they said: Thou lordly one, [go thou,] find out what may this wonder be. I will—said he. He ran to Him; from him He disappeared. (11)

* Indra.

And in the very spot [where Brahman just had been] he came upon a lady wondrous fair, Umâ, tricked out in gold. Of her he asked what might that wonder be. (12)

Fourth Part.

Brahman!—she said—In Brahman's conquest do ye triumph. Then only did he know that it was Brahman. (1)

Therefore these gods, indeed, Fire, Air, the Lord, surpass the others, as it were, since they came to Him nearest, they first did know that He was Brahman. (2)

[And] therefore, too, the Lord surpasseth, as it were, the other gods, for he came nearest to Him, he was the first to know that He was Brahman. (3)

This is the word concerning Him: He flashed like lightning, as eye winketh. So far about the powers. (4)

Now as concerns the Self. What goes to Brahman, as it were, is mind; by this oft and again a man reminds himself [of Brahman]. [Right] image-building [this]. (5)

Desire of all He verily is called; as all-desirable must He be worshipped; who knows this God, on him indeed doth all the world set its desire. (6)

Master, expound to me the sacred lore!—thus didst thou say. To thee the sacred teaching hath been told. To thee have we declared the sacred lore; but only as to Brahman. (7)

Practice, [and] self-control, [and right] performance, its pedestal; the sacred sciences its limbs; truth is its resting place. (8)

Who knows this thus, indeed, destroying sin, in endless highest heaven-world he stands immovable, immovable he stands. Ken° Pt. iv.

Thus the Upaniṣhad has ending.

KAṬHOPANIṢHAD.

THE ARGUMENT.

THE meaning of the name of the Kaṭhopaniṣhad is unknown. It belongs to the earlier collection of the Yajurveda, called Kṛiṣhṇa or Black. Kaṭh° Arg.

The Peace Chant invokes peace on the labours of both master and pupil.

The Upaniṣhad tells us the story of Nachiketas and his instruction in the sacred science by Death, that is to say, by one who has knowledge of all the subjective states of existence between two earth-lives.

Nachiketas is not satisfied with the poor offerings of his father; it being laid down that a man should offer of his best. He accordingly has himself offered to Death (i. 1-4).

He reflects on his fate (i. 5, 6). He enters the hall of Death. Hospitality is one of the chief institutions of Vedic India. For neglect of hospitality, Death offers him three boons (i. 7-9).

The first boon is restoration to his father's affection (i. 7-9).

The second boon is the secret of the mystic fire by which the state beyond the sphere of re-birth is attained (i. 12-19).

The third boon is the knowledge of the secret of the Self and how it is to be attained (i. 20, *sq.*).

The fire is the source of the sensible universe, both subtle and gross; the details of the teaching are given in other Upanishads (i. 15).

The garland is usually explained by ii. 3, as being the delights of the sensible universe (i. 16).

The "god" is the intelligible side of the universe, which is attained by means of the mystic use of creative fire (i. 17).

Before disclosing the great secret, Death tempts Nachiketas with all the allurements of the sensible universe; but he rejects them all with contempt (i. 23-29).

The doctrine of the "right" and the "sweet" (ii. 1-4).

The condition of those who choose the "sweet" way (ii. 5, 6).

Of the difficulty of knowing the Self and finding a capable teacher (ii. 7); yet a teacher must be found (ii. 8, 9).

Death praises Nachiketas and his fortitude; even he himself, Death, as a god, is only possessed of the "eternal" life of the intelligible side of the

universe, but Nachiketas will be satisfied with naught but the Self alone (ii. 10, 11). Compare Îshopaniṣhad, 9-14. Kaṭh° Arg.

The Self and the means of reaching it are generally explained (ii. 12-25).

The universal and individual souls are spoken of; the universal is said poetically to enjoy reward by means of the individual souls which stand in inseparable relation with it. Three classes of devotees are mentioned; the "five-fired" are householders who practise the lower rites, the three-fired are the class described in the first Part of the Upaniṣhad, and the knowers of Brahman are those who are now being described (iii. 1).

Death invokes the aid of the mystic fire to help his exposition of the supreme secret (iii. 2).

Of the senses and mind and their control (ii. 4-9), and of the "principles" in man (iii. 10, 11).

Seers alone can reach the Self (iii. 12); the outlines of yoga, or means of union with the Self, are given (iii. 13).

The teacher cries unto all to awake (iii. 14), and describes the sole means of escaping death (iii. 15).

The result of carrying out the teaching; and the proper time and place for imparting it (iii. 16, 17).

Of the difference between the ordinary man and the sage (iv. 1, 2).

Of the nature of the individual self and its fundamental identity with the universal Self (iv. 3-5).

Of the subjective and objective aspects of the universe, the vigñâna and kriyâshakti sides of hiraṇyagarbha (iv. 6, 7).

The sacrificial fire is to be taken as the symbol of the divine fire (iv. 8.)

All are one; he who sees differently will suffer rebirth, until he learn the truth (iv. 9-15). Kaṭhº Arg.

A man must be the ruler of his body, the shrine of the Self (v. 1).

Then follows a mantra from the Ṛigveda, showing the all-pervading nature of the Self (v. 2).

Of the mystery of yoga and the germ of the universal Self in all men (v. 3-5).

Of karman and rebirth: the "motionless" stands for the mineral and vegetable kingdoms. Compare Prashnopaniṣhad, iii. 7: "The up-going life with purity leads to the pure, with sin unto the world of sin, but with the two unto the land of man." The soul *entirely* void of good goes back into the lower kingdoms (v. 7).

Of the nature of the Self, and how it pervades all things and yet is spotless (v. 8-15).

The world-tree is described (vi. 1). All things proceed from, live in, and obey the law of the Self (vi. 2, 3).

The Self must be known on earth. The idea that a man who is ignorant of the truth here, may entirely reach it after death, is guarded against; even in the highest world it is still as light and shadow compared to the perfect light of reality (vi. 4, 5).

Of the "principles" in man (vi. 6-8). Compare iii. 10, 11 and 13.

Of yoga; "the five knowing ones" are the senses (vi. 9-15).

Of mystical physiology, and the different ways of leaving the body (ii. 16). Compare Prashnopaniṣhad iii. 6, 7.

How a man should leave the body in yoga (vi. 17).

The conclusion of the story (vi. 18).

Oṁ! To Brahman that is, all hail!

THE PEACE CHANT.

Oṁ! May He protect us both; may He be pleased with us. May we develop strength; illumined may our study be. May there be no dispute.

Oṁ! Peace, Peace, Peace! Hariḥ, Oṁ!

Here begins the Upaniṣhad.

THE UPANIṢHAD.

First Section.

First Part.

Now Vâjashravasa once, [wishing] for reward, made offering of all that he possessed. He had a son, the story goes, Nachiketas by name. (1)

[And] as the offerings were being brought, although a boy, faith entered him. He said unto himself: (2)

Past water-drinking and grass-eating, [these cows] have given all their milk, and have no strength [to breed]. Joyless they call those worlds; to them he goes, who gives [such gifts as] these. (3)

He said unto his sire: [O father], dear, to whom wilt thou give me? —twice and again. To him he said: To Death do I give thee. (4)

[Nachiketas reflected:]

Of many do I go the first, midmost of many do I go. What [can] the deed of Yama [be], which he to-day will do with me? (5)

Look back to how [it was with] those before; so judge thou for the rest. Like corn does a mortal decay, like corn he springs up again. (6)

[So Nachiketas went to Death's house and there remained three

days, for Death was away. On Death's return his courtiers thus addressed him:]

As fire, a Brâhman guest comes into houses. To quiet him men make an offering. Bring water, Vaivasvat!* (7)

Hopes, expectations, [and] communion with saints, [and] pleasant words, [and] sacrifice, [and] public charity, sons, cattle, all, are taken from the fool in whose abode a Brâhman fasting rests. (8)

[Then Death said:]

For three nights fasting since thou hast remained in my abode, O Brâhmaṇa, a guest to be revered—be reverence to thee, Brâhmaṇa, and good be unto me—therefore three boons ask in return. (9)

* A title of Yama, Death.

[Nachiketas replied :]

That Gotama [my sire] may no more anxious be, [but] calm in mind and no more wrath with me, O Death; that he may recognize and welcome me when thou hast let me go. This is the first boon of the three I ask. (10)

[Death replied:]

With my consent, Auddâlaki, Aruṇa's son, will recognize [his child] and be as heretofore. He'll sleep his nights in peace, with anger gone away, on seeing thee freed from the mouth of Death. (11)

[Nachiketas continued :]

In heaven-world there is no whit of fear; *thou* art not there; man

fears not from old age. Hunger and thirst both having overpassed, with grief away, he sports in heaven-world. (12)

Kaṭh° Sec. i. Pt. i.

Your honoured self,* O Death, knows well the fire that leads to heaven: tell this to me for I am filled with faith. In heaven-world the people have immunity from death. This with my second boon I ask. (13)

[Death rejoined:]

Now unto thee that I declare; give ear to me, for I know [well,] O Nachiket, the fire that leads to heaven. Know that this [fire], stored in the hidden place,† is both the means of reaching endless worlds and [also] their foundation. (14)

* Lit., "that thou."

† In the heart, or in buddhi.

So he told him that fire, the source of the worlds, what stones [for its altar], how many, and how. And he said back, in turn, what he had explained, [so that] Death in delight said it over again. (15)

With affection to him the great-souled one rejoined:

Unto thee here and now a boon further I give. By thy name [alone] shall this fire ever go. Take further this garland of manifold form.* (16)

The triple Nâchiketas, with the three attaining union, following the threefold [path of] deeds, sails over birth and death; knowing the god,

* Mantras 16-18 are supposed to be an interpolation, and have so far proved the despair of all the commentators. The "three" of mantra 17 are generally referred to "what stones, how many and how" of mantra 15.

adorable, from Brahman born, omniscient, [and] realizing him, unto that peace he goes for ever and for aye. (17)

The triple Nâchiketas this triad knowing, thus knowing practiseth the Nâchiketa [rite]; before [he dies] he casteth off Death's meshes, [and] leaving grief behind joys in the heaven-world. (18)

This is thy fire, Nachiketas, that leads to heaven, which thou didst ask for with thy second boon. Thine truly will this fire the people call. Boon third, O Nachiket, demand. (19)

[Nachiketas said:]

That famous doubt as to man's after state—He is, some say, He is not, others say—this would I know by thee informed. Of boons this is boon third. (20)

[Death replied :]

The very gods of old had doubt upon this point. Truly it is not easy to be known ; subtle this law. Another boon, Nachiketas, demand ; press thou me not, from this set thou me free. (21)

[Nachiketas rejoined :]

In sooth, the very gods had doubts upon this point ; and thou, O Death, hast said it's difficult to know. No other one like thee to tell of it is found ; no other boon at all can [ever] scale with this. (22)

[Death replied :]

Ask centenarian sons and grandsons [too], much cattle, horses, elephants [and] gold, ask for wide space of earth, and live thyself as many autumns as thou wilt. (23)

Some boon like this ask, if thou thinkest well, wealth [too] and means of living long. In wide-spread earth, Nachiketas, be king. I make thee to enjoy [all thy] desires. (24)

Whate'er desires are difficult to have in mortal-land, for all such things desired ask as thou wilt. These nymphs have all their carriages and lutes; such damsels mortals never have enjoyed. Be waited on by them; I give them thee.* Ask not, O Nachiket, concerning Death. (25)

[Nachiketas replied:]

Things of a day!† What fire, O Death, from all his powers a man derives, they render impotent. All life is short at best. *Thine* be the chariots, thine be dance and song. (26)

* Lit., "given by me."

† Lit., "things of the morrow," that is, "which do not last till to-morrow."

With wealth no man is to be satisfied. Shall we have wealth, when we catch sight of thee? Shall we have life, as long as thou shalt rule? The boon for me is thus the one I asked. (27)

What mortal man still subject to decay, when he has come unto the deathless [gods] who perish never, when on the earth below he knows and understands the joys of beauty and her favours—[what man] delights in life however long? (28)

In what men have this doubt, O Death, what in the great hereafter it may be, that tell to us. No other boon than this, which goeth to the secret [of all things], doth Nachiketas ask. (29)

Second Part.

[Death replied:]

One thing is the right, while the sweet is another; these two tie a

man to objects apart. Of the twain, it is well for who taketh the right one; who chooseth the sweet, goes wide of the aim. (1)

Kath^c Sec. i. Pt. ii.

The right and the sweet come unto a mortal; the wise sifts the two and sets them apart. For, right unto sweet the wise one preferreth; the fool taketh sweet to hold and retain. (2)

O Nachiketas, thou hast given up [these] sweet desires of pleasant form, after due thought; thou hast refused this wealth-made wreath, in whose delights* [so] many sink. (3)

These two are wide apart [and] two ways pointing, unwisdom and what men as wisdom understand. I think for wisdom Nachiketas longeth, nor have desires in hosts torn him† away. (4)

* Lit., "in which." † Lit., "thee."

In the midst of unwisdom abiding, self-wise, themselves sages believing, around and about they meander, they circle deluded about, blind led by the blind. (5)

The future is never revealed to the fool, unmindful, wealth-glamour-befooled. This world is [the one, and] beyond there is none! With such a conceit, he into my power comes over and over again. (6)

Of whom the many have no chance to even hear, whom many cannot know though they have heard, of Him is the speaker a wonder, and able the hearer of Him; a wonder the knower [of Brahman] instructed by capable men. (7)

Not easy to be known by little minds* is He, declared and ofttimes

* Lit., "by a little man," that is, by a man of little mind.

pondered; by others undeclared, no way leads to Him; rarer than rare, beyond all argument He surely is. (8)

This thought is not by argument to be obtained; told of by others only, can one well grasp it, dearest. Yet hast thou reached it. Ah! fixed in truth art thou! May we, O Nachiketas, [ever] find a questioner like thee. (9)

I know what men call wealth is non-eternal, for that unchangeable is surely not obtained by things that ever change. Thence from things non-eternal has the Nâchiketa fire been lit by me, [and now] of the eternal do I stand possessed. (10)

Thou hast gazed on the end of desire, on the base of the worlds, on the endless result of the rites, the bourne free of fear,* praiseworthy, far-

* Lit., "of the fearless."

stretching [and] great, the basis [of all]. Thou hast, O Nachiketas, wise, with firmness, [all] dismissed. (11)

Him hard to behold, occultly pervading, placed down in the heart, in the cave hid, [and] ancient—by means of the practice of supreme at-one-ment, on God the wise dwelling, joy and grief he abandons. (12)

Having heard [and] well grasped Him, with discrimination, obtaining that subtle one, one with the law, rejoices the mortal, fit object obtaining in which to rejoice. Wide open is the door for Nachiket, I think. (13)

[Nachiketas said :]

Other than order, than disorder* other, other than this [both] made

* Dharma and adharma convey the meanings of law and its opposite, of cosmos and chaos; the literal meaning of cosmos being order, hence the above translation.

and unmade, other than past and what is the future, That which thou seest that do thou declare. (14)

Kaṭhº Sec. i. Pt. ii.

[Death replied:]

That goal of which the sacred sciences all sing the praises, for which the sacred practices all speak, desiring which men enter Brahman's service, that goal to thee I now succinctly tell. It is the Oṁ! (15)

In very truth this word is Brahman; this word in very truth is the supreme; in very truth this word who understandeth, whate'er he longeth for, the same is his. (16)

This means is the best, this means is the highest; one knowing this means goes great in God's home.* (17)

The singer† is not born, nor dies He ever; He came not anywhere

* Brahma-loka. † *Sci.*, of the Oṁ.

nor anything was He. Unborn, eternal, everlasting, this, ancient; unslain he remains though the body be slain. (18)

If slayer thinks he slays, if slain thinks he is slain, both these know naught; this slays not nor is slain. (19)

Smaller than small, [yet] greater than great, in the heart of this creature the Self doth repose; That, free from desire, he sees, with his grief gone—the greatness of Self, by favour of God. (20)

Sitting, He travels far; lying, He speeds everywhere; who but one's Self* can know that God who joys, yet does not joy? (21)

When once he knows the Self, mid bodies bodiless, amid the infirm firm, great and widespread, the wise has no more grief. (22)

* Lit., "other than the 'I.'"

This Self is not obtainable by explanation, nor yet by mental grasp, nor hearing many times; by him whomso he chooses—by him is He obtained. For him the Self its proper form reveals.* (23)

Not one who hath not ceased from evil doing, nor one with senses uncontrolled, not one whose mind is uncollected, nor one whose mind is not at peace, can gain that [Self] by knowledge† [merely]. (24)

Of whom both priest and warrior are the food and death the seasoning—how can a man, in such a case, know where He is? (25)

* The reading âvṛiṇute is taken here.

† That is to say, book-learning.

Twain, reaping* the fruit of their deeds† in the world, nestled down in the heart, in its uppermost sphere, the knowers of Brahman dub shadow and light, [so also] the five-fired, the three-fired too. (1)

The bridge of those who sacrifice to Brahm imperishable, that highest one, the fearless other shore of those who wish to cross, that Nâchiketa fire we would possess. (2)

Know the Self as the lord of the chariot, the body as only the car; know also the reason‡ as driver, the reins as the impulses§ [too]. (3)

The senses they say are the horses, the objects for them are the

* Lit., "drinking." † Sukṛita=svakṛita. ‡ Buddhi. § Manas.

roads; Self, senses, and impulse united, the taster the wise ones have named. (4)

Kaṭh° Sec. i. Pt. iii.

Who then is the prey of unreason, impulse never under control, just as the wild steeds of a driver, his senses escape from his power. (5)

But the man who is subject to reason, impulse ever under control, of him well in hand are the senses, as the well managed team of a whip. (6)

Who then is the prey of unreason, unmindful, [and] ever impure, to that goal such a man* never reacheth, he goeth to births and to deaths.† (7)

But the man who is subject to reason, [and] mindful, [and] con-

* Lit., "he." † Saṁsâra.

stantly pure, he unto that goal truly reacheth, from which he is born not again. (8)

Aye, the man who hath reason for driver, holding tight unto impulse's reins, he reacheth the end of the journey, that home of the godhead* supreme. (9)

Beyond the senses are the rudiments,† beyond the rudiments, impulsive mind; beyond this mind, the reason; beyond the reason, the Great Self;‡ (10)

* Lit., Viṣhṇu, the all-pervading.

† The subtle elements, which are the causes of the senses.

‡ Hiraṇyagarbha, the resplendent world-germ, from which the whole universe proceeds.

Beyond the Great, the Increate;* beyond the Increate, the Man,† beyond the Man, not anything; That is the goal; That is the final end. (11)

Kaṭh' Sec. i. Pt. iii

He is the Self concealed in every being, not manifest is He; by subtle seers alone with sharp and subtle mind‡ is He beheld. (12)

The wise should sink sense§ into mind;‖ this sink in reason;¶ sink in the Great Self reason; this in the Peace Self** sink. (13)

* Avyakta, undifferentiated cosmic substance.

† Puruṣha, the True Man; that is, Brahman.

‡ Buddhi.

§ Vâch, speech, put by upalakṣhaṇa for the senses generally.

‖ Manas.

¶ Gñâna-âtman, that is, the buddhi or reason of mantra 10.

** Puruṣha, or Brahman.

Arise, awake, seek out the great ones and get understanding. Sharp is the edge of a razor [and] hard to pass over; hard is that path, say the seers, [for mortal] to tread. (14)

That, soundless, [and] touchless, [and] formless, beyond all exhaustion, past tasting, eternal [and] scentless, without end or beginning, transcending the Great,* ever stable—That knowing, man Death's mouth escapes. (15)

Hearing and handing on the ancient Nâchiketa tale, the man of wit in Brahman's home grows great. (16)

Whoever self-restrained recites, in an assembly of pious men,† this

* The "Great Self" of mantras 10 and 11.

† Brahmasaṁsad.

highest secret, or at the time of aiding those gone forth,* that counts for deathlessness, for deathlessness that counts. (17)

Second Section.

Fourth Part.

The self-existent out-pierced the senses outward, therefore a man looks out, not at the Self within. Some wise ones† now and then, escape from death desiring, by turning eyes away that inner Self beheld. (1)

[So] after outward longings fools pursue; they tumble into death's

* Shrâddha ceremonies to aid the dead in the after state.

† The original is in the singular.

wide-spreading net;* whereas the wise, sure deathlessness conceiving, want nothing here below among uncertain things. (2)

Kath° Sec. ii. Pt. iv.

By which [he] colour [knows, and] taste, [and] smell, sounds, contacts, couplings, by that indeed he knows all that which here remains. This verily is That. (3)

By which he sees the contents both of waking and of sleep, that great wide-spreading Self—once this the wise man sees, he grieves no more. (4)

This honey-eater whoso knoweth—the living self†—as close at hand, lord of what was and of what will be, from it no more he seeks to hide. This verily is That. (5)

* Lit., "the net of wide-spread death."

† The individual self, or reincarnating entity.

Who, in the beginning, preceding the waters,* produced† from [His] thought power, arose; who gazed on all sides throughout the creation, heart-entering standing within.† This verily is That. (6)

Who existeth as life, made of powers, the food-giver,‡ heart-entering standing within;† with the creatures she came into being. This verily is That. (7)

All-knowing, concealed in the firesticks, as babe by mother is borne, day after day by men of watchful mind, with offerings in their hands, is worshipped fire. This verily is That. (8)

* Of space.

† The words jâtam, tiṣhṭhantam, and tiṣhṭhantîm are construed adverbially in Sanskrit.

‡ Aditi.

Whence riseth the sun, where he goeth to setting, on That all the powers do depend; That truly none passeth beyond. This verily is That. (9)

What verily is here, that [too] is there; what there, that here again. From death to death he goes who here below sees seeming difference. (10)

By mind alone is That to be obtained, no difference at all is here below; from death to death he goes who here below sees seeming difference. (11)

The Man, of the size of a thumb, resides in the midst, within in the Self, of the past and the future the lord; from Him a man hath no desire to hide. This verily is That. (12)

The Man, of the size of a thumb, like flame free of smoke, of past

and of future the lord, the same is to-day, to-morrow the same will He be.* This verily is That. (13)

As water rained down in a pass runs over the hill-tops; so he who perceives them as different, runs after phenomenal things. (14)

As pure water poured into pure, one water† doth surely become; so too with the Self of the sage, who hath wisdom, O Gotama's son.‡

* Lit., "He verily to-day, He surely to-morrow."

† Lit., "like to it," or the same.

‡ Nachiketas.

There is a temple with eleven gates,* possessed by the unborn of consciousness direct; ruling therein a man has no more grief, and freed from it is free indeed. This verily is That. (1)

As mover He dwells in bright [heaven], as pervader in what shines between, as fire He dwells in the altar, as guest does He dwell in the house; in man does He dwell, He dwells in those greater than man; He dwells in the rites, in æther He dwells; He is those that are born in the water, and those that are born in the earth, and those that are born on the mountains, and those that are born through the rites, great rite himself. (2)

* The eleven orifices of the body, two eyes, two ears, two nostrils and the mouth, the two lowest orifices, the navel, and the opening at the top of the skull.

Upwards He leads up the up-breath, the down-breath downward He casts. To the dwarf that sitteth between them all powers do their reverence give. (3)

Of the incarnate soul who yet embodied, by dint of effort to escape,* from body frees itself, what here of it remains? This verily is That. (4)

'Tis neither by up-breath [nor yet] by down-breath that any mortal doth live; 'tis by another men live on which both these do depend. (5)

[Now] unto thee, again, the secret old of Brahman I will tell, and after death, O Gautama,† how is the Self. (6)

* Visraṁsamânasya=visraṁsana-shîlasya; that is, having the tendency to escape.

† Nachiketas.

Some souls* go into wombs, to take a body; into the motionless do others pass, according to their deeds, as is their knowledge. (7)

The Man that wakes when others sleep, dispensing all desires, That truly is pure, That Brahman, That deathless is verily called; in That all worlds are contained; past That truly nought goes at all. This verily is That. (8)

As fire, though one, entering the world, like to the various forms in form became; so does the inner Self of all creation, though one, like to the various forms in form become, yet is without [them all]. (9)

As air, though one, entering the world, like to the various forms in form became; so does the inner Self of all creation, though one, like to the various forms in form become, yet is without [them all]. (10)

* Dehinaḥ.

Just as the sun, the eye of all the world, is not besmirched with outer stains seen by the eyes; so that one inner Self of all creation is never smeared with any pain the world can give, for it standeth apart. (11)

Kaṭh° Sec. ii. Pt. v.

Sole sovereign, inner Self of all creation, who makes the one form manifold—the wise who gaze on Him within their self, theirs and not others' is bliss that aye endures. (12)

Lasting for aye, amid unlasting things, the [very] consciousness of those who conscious are, who, one, of many the desires dispenses—the wise who gaze on Him within their self, theirs and not others' is peace that aye endures. (13)

They think of it as That—the bliss supreme that all description beggars. How am I, then, to know whether That shines [itself or] shines [through other things]? (14)

There, shines not sun, nor moon and stars, nor do these lightnings shine, much less this fire. When He shines forth, all things shine after Him ; by Brahman's* shining shines all here below. (15)

Sixth Part.

The old, old tree that sees no morrow's dawn,† [stands] roots up branches down. That truly is pure, That Brahman, That deathless is verily called ; in That all the worlds are contained ; past That goes nothing at all. This verily is That. (1)

* Lit., "by his."

† Ashvatthaḥ=a-shvaḥ-stha, that is, "which stands not till to-morrow," it is also the name of the sacred fig tree. The idea is that the world-tree (saṁsâra-vṛikṣha) never lasts till to-morrow, for all things are perpetually changing.

All this, whatever moves, come forth [from That], in life vibrates—a mighty terror [That], a weapon raised aloft. They who know That, immortal they become. (2)

Fire burns from fear of That, from fear the sun gives light, from fear both clouds and air, and death—these five* speed on [their way]. (3)

If here he fails to know, ere casting body off, then is he counted in creation's worlds to re-embodied be. (4)

As in a glass, so in the self; as in a dream, so in the world of shades; as things in water vaguely are discerned, so in the world of song; as light and shadow, in the Brahma-world.† (5)

* Lit., "death as fifth."

† The three post-mortem states referred to are pitṛiloka, gandharvaloka and brahmaloka, or in modern theosophical terms, kâmaloka, rûpa, and arûpa deva chan.

The man who knows the being of the senses as apart, and how they rise and set when they come forth apart—wise, grieves no more. (6)

Beyond the senses is the mind; beyond the mind, the highest essence;* beyond the essence, the Great Self; beyond the Great, the highest Increate. (7)

Beyond the Increate is verily the Man; all comprehending He and far beyond distinction's power. Him if he knows, the mortal's free, to deathlessness he goes. (8)

His form stands not within the vision's field, with eye no man beholds Him. By mind, mind-ruling in the heart, is he revealed. That they who know, immortal they become. (9)

* That is, buddhi.

When the five knowing ones, together with the mind, are settled down and reason does not move, that state they highest call. (10)

Kath° Sec. ii. Pt. vi.

As yoga this they know, firm grasping-back of sense; a man is watchful then, for yoga comes and goes. (11)

Since He by neither word, nor mind, nor sight, can e'er be gained, how is he realized by anyone but him who says "He is"? *

Not only as "He is" must he be realized, but also in the real truth of both.† 'Tis only when he has been realized first as "He is," that real truth smiles forth. (13)

* That is, at the beginning of yoga, a man must have faith (shraddhâ).

† That is, "is" and "is not," asti and nâsti, sat and asat, the unmanifested and manifested aspects of Brahman.

When all desires that linger in his heart are driven forth, then mortal immortal becomes, here Brahman he verily wins. (14)

When every knot of heart is here unloosed, then mortal immortal becomes. So far is the teaching. (15)

Of [this same] heart there are a hundred ways and one [beside]. Right through the centre of the head the odd one of them pierces. Rising by this, one reaches deathlessness; the others, leading every way, are used for going out. (16)

The Man, the size of a thumb, the inner Self, sits ever in the heart of all that's born; from one's own body should one draw Him forth with patience, as stalk from grass. Deathless [and] pure, a man should know Him; a man should know that pure [and] deathless one. (17)

Thus having learnt the wisdom taught by Death and all the yoga-rules, free from all stain, possessed of Brahman, free too from death did Nachiket become. So verily will he who knoweth thus the highest Self. (18)

Kaṭh° Sec. ii. Pt. vi.

Thus the Upaniṣhad has ending.

PRASHNOPANIṢHAD.

THE ARGUMENT.

THE meaning of the name Prashnopaniṣhad is the Upaniṣhad of the Questions. It belongs to the collection of the Atharvaveda. Prash° Arg.

The Peace Chant is a general invocation to the powers, consisting of two mantras of the Ṛigveda (I. lxxxix. 8, 6).

Six questioners come to the teacher, who promises in due time, after the necessary discipline, to resolve their doubts (i. 1, 2). 80

The first question is concerning the creation of the universe (i. 3). Prash° Arg.

Its dual nature, life and substance, subjective and objective (i. 4).

Instances of this duality are given.

The sun and moon are its symbols (i. 5).

The praises of the sun are sung, and a mantra of the Ṛigveda quoted (6-8).

The northern and southern paths of the sun during the year are also taken as symbols of the same dual nature; hence two paths, one leading to the state beyond rebirth, the other to the after-death state which is still under its sway. Another mantra of the Ṛig is quoted (i. 9-11).

The month and day-and-night are treated in the same manner (i. 12, 13).

Of procreation generally (i. 14).

Those who follow the ordinary life of procreation according to the rules (pravṛitti-mârga) gain the heaven-world within the sphere of rebirth; but

those who follow the path of renunciation (nivṛitti-mârga) win the state beyond the sphere of rebirth (i. 15, 16). Prash° Arg.

The second question is propounded (ii. 1).

Of the several powers in the body and of the one life (ii. 2).

The fable of life and the powers (ii. 3, 4).

The song of the powers to life (ii.).-13).

The third question is put (iii. 1, 25)

Concerning the source and distribution of the one life (iii. 3, 4).

Of the fivefold manifested life (iii. 5-7). For the "seven flames" compare Muṇḍakopaniṣhad II. i. 8; for the mystical physiology, see Kaṭhopaniṣhad, vi. 16; and for mantra 7, see Kaṭhopaniṣhad, v. 7.

Analogies between the fivefold internal life and the external universe (iii. 8).

Of the function of life in death (iii. 9, 10). Compare Îshopaniṣhad 17. Prash° Arg.

The phala-shruti follows with an ancient verse in confirmation (iii. 11, 12).

The fourth question is concerning the states of consciousness (iv. 1).

Of sleep (iv. 2); of the fivefold life during sleep and its analogies with the various members of the sacrifice (iv. 3, 4).

Of the dream state (iv. 5).

Of the deep-sleep state (iv. 6-8).

Of the subject of consciousness (iv. 9).

The phala-shruti follows with an ancient verse in confirmation (iv. 10, 11).

For the whole subject of consciousness compare the Mâṇḍûkyopaniṣhad.

The fifth question concerning mystic meditation on Oṁ and its result (v. 1).

Of the two goals, the manifested and unmanifested Brahman (v. 2).

The various phases of meditation, with two ancient verses in confirmation (v. 3-7).

Again compare the Mâṇḍûkyopaniṣhad for the whole subject of meditation on Oṁ.

The sixth question is concerning the manifested Self (vi. 1).

This Self is in man (vi. 2).

Of the evolution of the universe from the thought of the Supreme (vi. 3, 4).

Of the involution of the universe, with an ancient verse in confirmation (vi. 5, 6).

The teacher ends his instructions, and the questioners, his pupils, pay reverence to him (vi. 7, 8).

Oṁ, to Brahman that is! all hail!

THE PEACE CHANT.

Oṁ! With our ears what is auspicious, may we hear, O ye powers! With our eyes what is auspicious, may we see, O ye who are worthy of worship! May we enjoy the length of days the powers allow with [these our] bodies, chanting [our] praise with steady limbs! Welfare to us may far-famed Indra grant; may he the nourisher who knoweth all, grant welfare unto us! To us may he* whose wheel is never stayed, grant welfare; may he who ruleth speech† grant welfare unto us!

Oṁ! Peace, Peace, Peace! Hariḥ Oṁ!

* Târkṣhya, an epithet of doubtful meaning; probably signifying the deity in the (apparently) ever-moving chariot of the sun.

† Bṛihaspati.

Here begins the Upaniṣhad.

THE UPANIṢHAD.

First Question.

Sukeshan Bhâradvâja, and Satyakâma Shaibya, and Sauryâyaṇi Gârgya, and Kausalya Âshvalâyana, Vaidarbhi Bhargava, [and] Kabandhin Kâtyâyana—these were indeed devoted unto Brahman, Brahman their goal. High Brahman seeking, thinking, "he surely now will tell us all of that," with fuel in their hands, they verily to Pippalâda came, [as to] a master. (1)

Thereon that seer spake unto them and said: Pass yet another year in contemplation, discipline and faith. Then, as you will, your questions ply; and if we know, we verily the whole to you will tell. (2) 86

So [when the time was full], Kabandhin Kâtyâyana came up and asked: Whence ever in the world arise these creatures, Master? (3)

He said to him: Desiring creatures verily He, lord of creatures, thought-out thought. He thought thus thinking-out, a pair brought into being, substance and life. These, thought he, shall creatures manifold for me create. (4)

Now sun is life indeed and substance moon; substance indeed all this the formed and unformed both; so form much more is substance. (5)

Now when the rising sun the eastern quarter enters, he then bathes in his rays the life-streams of the east; when he lights up the southern, when the western, when [too] the northern, the nadir when, when zenith, when intermediate quarters, when this all, he then doth bathe all life-streams in his rays. (6)

'Tis He, the Man in everything, who takes on every form, life, fire that rises. [This] by this verse is told: (7) Prash. Q. i.

All-formed, all-knowing, golden, way supreme, sole light, heat-giver, crowned with a thousand rays, in hundred forms existing, life of creation —there riseth up the sun! (8)

The year, moreover, is creation's lord; of it there are two paths, southern and northern. Thence they who make their practice to consist of naught but sacrifice and public charity, win only for themselves the lunar world; these then again return. Wherefore these devotees, desirous of production, fare on the southern way. This procreator's path most surely substance is. (9)

But by the northern way, by contemplation, discipline, faith, wisdom, seeking for the Self, these gain the sun. That surely is the home of lives; 88

That deathless, fearless That, the highest goal; from That they ne'er return; That is the end. Therefore there is this verse: (10)

They say, five-footed, of twelve shapes, the sire, from heaven's height, rains down [the streams of life]; others again declare he sits omniscient on seven six-spoked wheels.* (11)

The month, moreover, is creation's lord; the dark half substance truly is, the light is life. Thence in the light these devotees perform their sacrifice, the others in the other half. (12)

The day-and-night creation's lord moreover is; of it the day indeed is

* This obscure mantra of the Rigveda (I. clxiv. 12) has so far defied the efforts of all the commentators. It is generally explained as referring to the five seasons and twelve months of one ancient school and the seven rays (horses) and six seasons of another.

life, the night indeed is substance. They dry up surely life, who join in love by day; but if by night in love they join, that verily is discipline.* (13)

Food is, moreover, the creation's lord; from this indeed that seed; from that again these creatures do arise. (14)

Who, therefore, verily indeed obey that rule set by creation's lord, they into being bring a pair; theirs is indeed *this* world of Brahman. But those who contemplation have and discipline, in whom is stablished truth, (15)

Theirs is *that* stainless Brahma-world; in them there is no crookedness, unrighteousness, or guile. Thus did he answer make. (16)

* Brahmacharya, not in the technical sense, for all Brahmachâriṇaḥ are celibates, but in the general sense of right observation of times.

Second Question.

Vaidarbhi Bhârgava then next to him the question put: Master, in truth how many powers hold up the creature; of these which cause [the life in] it to shine; of these again which is the best? (1)

To him he answer made:

Now verily this power is æther—air, fire, and water, earth, voice, mind, and sight, and hearing. They, shining forth, declared: 'Tis we who keep together and hold up this bundle.* (2)

Life— [and Life is] best—said unto them: Straight into error do not step. 'Tis I who by this very quintuple division of myself together keep and hold this bundle up. (3)

* Bâṇa mystically means "five," that is, the bundle of five arrows (pañcha-bâṇa) of Kâma Deva (Desire), hence the bodies, gross and subtle, made of the five elements.

Incredulous they were. He pridefully rose, as it were, aloft. When he rose up, the others every one did also rise; and when he settled down, down-settled each and all. As bees, queen* flying up, all upward fly, and when she settles down, down-settle all; so voice, mind, hearing, sight. With satisfaction unto Life they then these praises sing:

As fire he giveth heat, the sun is he, he giveth rain, he is indeed the lord; he's air, and earth, and substance bright, what is and is not, and what never dies. (5)

As spokes in nave, in Life are all things set—the Vedas three,† [and] sacrifice, soldier and saint.‡ (6)

As lord of creatures, in the germ thou movest; thence thou again

* Lit., "king." † Ṛicho yajûṁshi sâmâni. ‡ Kṣhatraṅ brahmacha.

like to thyself art born. To thee these creatures offering bring, O Life, since thou dost back of all lives stand. (7)

Prash° Q. ii.

Thou art the fittest carrier to the powers, the foremost offering to the departed, the truth lived by the seers, Atharvan of Aṅgirasaḥ* art thou. (8)

Thou by thy glory Indra art, O Life; thou Rudra, as protector, art; 'tis thou who movest in the interspace; sun, lord of light, art thou. (9)

When thou dost send down rain, these creatures then, O Life, in joyous transports stand. "Food shall there be," they think, "as much as we desire." (10)

* It is very doubtful what this means. Atharvan is generally supposed to be the master from whom Aṅgiras and his school received their teaching.

Thou art beyond initiation,* Life, sole seer, and all-devourer, lord of existence thou. 'Tis we who give thee food. Thou art our sire, O thou who breathest in the mother [space]. (11)

Do thou that form of thine which stores itself in speech, and sight, and hearing, which wraps itself round mind, do thou propitious make; O, do not go away! (12)

All this, whate'er is in the three worlds based, is in the sway of Life. Protect thou us, as mother doth her sons; prosperity and wisdom [too] grant thou to us. (13)

* Vrâtya, one who has passed beyond the periods of the initiating ceremonies (saṁskârâḥ).

Third Question.

Then next Kausalya Âshvalâyana to him the question put: Whence, Master, does this life arise; how to this body come; how self-divided does it stay; by what does it depart; how does it keep the outer world; the inner [how]? (1)

To him he answer made: Hard questions dost thou ask. I think thou art most earnest as to God; therefore, I'll answer give. (2)

From Self this life proceeds; as man a shadow [casts, so] this casts that;* by act of mind it comes into this body. (3)

Just as a king his ministers appoints, instructing them, "These

* Lit., "as the shadow in the case of a man, in this that is spread."

townships here rule over, and those townships there," in just the self-same way this life the other lives in various stations sets. (4)

He sets the lower life in lower parts; in eye and ear the upper life sets out itself through mouth and nose; the equalizing life again is in the midst, it equally this offered food distributes; hence seven flames arise. (5)

Now in the heart the Self [abides]. This is the centre of a hundred ways and one; of these a hundred is in each; [and yet again] in each of these seventy and two branch-ways a thousand times. In these is active the pervading life. (6)

Now by the one the up-going upward life with purity leads to the pure, with sin unto the world of sin, but with the two unto the land of man. (7)

It is the sun which is the upper life of the external world; for he it is

who rising sheds his favour on the upper life within the eyes. The power that is on earth, that, in the case of man, is what supports the lower life; æther, which is between, is equalizing, air is pervading life. (8)

And fire again is upward life; therefore a man whose fire has been put out goes to rebirth, his senses still inhering in his mind. (9)

Whate'er his thought, with that he goes unto the upper life; the upper life joined with the fire, united with the Self, leads him unto his world as he has built it up. (10)

The wise who thus the [one] life knoweth, of him the progeny is not cut off; immortal he becomes. On this there is this verse: (11)

The rising, coming, staying, the fivefold separation too and inner nature of the upper life, thus knowing, a man wins immortality, yea immortality he wins. (12)

Then next to him Sauryâyaṇi Gârgya the question put: How many in this man, O Master, sleep; how many wake in him; which of them is the power that seeth dreams; whose is this bliss; in which of them again is all of them established? (1)

To him he answer made: Just as the sun-beams, Gârgya, to setting going, in that bright orb all one become, and once again, when once again it rises, the same come forth; just in the self-same way, all this at-ones itself in mind, the higher power. At this time, then, the man hears not [at all], sees not, smells not, tastes not, feels not, speaks not, takes not, nor procreates, voids not, moves not; he sleeps—they say. (2)

The life-fires only wake [then] in this temple. The household fire

is verily this lower life. Pervading life the second fire. Since it is taken from the household fire, from its being taken up [in sleep], the third fire is the upper life. (3)

Prash° Q. iv.

And since the offerings twain, in-breathing and out-breathing, he equally distributes, [the priest] is equalizing life; mind verily is he for whom the sacrifice is made; the sacrifice's fruit the life that upward goes; it takes the one for whom they sacrifice, to Brahman day by day. (4)

In this dream-state this power* enjoys its greatness. Whatever has been seen it sees again; whatever heard it hears again; whatever its experience has been in different lands and climes,† it passes through again

* The mind. † Lit., "quarters."

and yet again. Seen and unseen, heard and unheard, experienced and not experienced, existent and non-existent, it sees, being all, all doth it see. (5)

When with the light that power is overpowered, then does it see no dreams; thus then this bliss arises in this body. (6)

Just as, my dearest sir, birds in the home-tree nest, in just the self-same way this all doth nestle in the Self supreme— (7)

Both earth and subtle form of earth, water and water's subtle form, both fire and subtle form of fire, both air and subtle form of air, æther and subtle form of æther, both sight and what must be seen, both hearing and what must be heard, both smell and what must be smelt, both taste and what one must taste, both touch and what must be touched, both voice and what must be voiced, both hands and what one must handle,

both organ of joy and what must be enjoyed, both organ of voiding and what must be voided, both feet and what must be footed, both impulse and what impulse must seek, both reason and what one must reason, both that which makes things "mine" and things that must be referable to "me," imagination too and what must be imagined, illumination and what must be illumined, both life and what life must support.* (8)

He is the seer, [and] toucher, the hearer, smeller, taster, the mind of impulse and of reason, the agent, the knowing self, the man. In the supreme unfading Self is he established. (9)

In truth to the supreme unfading one he goes, who truly knows that pure unfading one, which hath no shadow, incorporate, from passion free.

* See the table in the Preamble and its explanation.

Who verily knows [That], dear sir, all-knowing all becomes. On that there is this verse: (10)

Who verily, dear sir, knows that unfading one, in which the knowing self, with all the powers, the lives and creatures,* nestle, he into all indeed all-knowing enters. (11)

Fifth Question.

Next then to him did Satyakâma Shaibya put the question: Now in the case of him, O Master, among men, who till the very time of going forth performs that meditation on the Oṁ, what world, forsooth, does he thereby obtain? (1)

* Creations or elements, earth and its element or subtle form, &c.

To him he answer made: What is called Oṁ, in truth, O Satyakâma, is both the upper Brahman and the lower; therefore the man who knoweth this, doth surely by this means, reach either unto one or other of the two. (2)

Prash° Q. v.

Now, if he meditate on it in its one measure only, even by that enlightened, he very soon becomes united with the world of sense. Creative harmonies* lead him unto the world of men; he there united with contemplation, discipline and faith, experiences greatness. (3)

But if he meditate upon its measures twain, he then becomes united with the mental world. He by regenerative harmonies† is brought into the intermediate space, the lunar world, and after tasting lordship in that world comes back again. (4)

* Lit., the Ṛig-verses. † Lit., the Yajur-verses.

But if again he meditate upon that Man supreme with Oṁ imperishable, but in three measures, he with the bright sun-world becomes united. Just as a snake sloughs off its skin, e'en so he doth from sin himself make free. By harmonies preservative* to Brahman's world is he conducted and gazes on the Man beyond life's ocean,† the Man enshrined within the temple [of all men].‡ On this are these two verses : (5)

When the three measures, which [taken by themselves] lead unto death, are one to other joined in bond of closest union, and used in outer, inner and intermediate actions well-performed, the wise is no more shaken. (6)

By the creative harmonies unto this [world] ; by harmonies regener-

* Lit., the Sâma-verses. † Lit., "mass." ‡ That is, the body.

ative unto the interspace; what by the harmonies preservative, that do the seers know.

Prash° Q. vi.

'Tis only by the ship* of Oṁ the wise one sails to That which is at peace, free from decay [and] death, [the Self] supreme. (7)

Sixth Question.

Next then Sukeshan Bhâradvâja to him the question put: Hiraṇyanâbha, Master, prince of Kosalâ, came unto me and asked this question, "Dost thou, O Bhâradvâja, know the man of sixteen phases?" I said unto that prince, "I know him not; if I knew him, how should I not tell thee? The man who speaks untruth is surely dried up root and all. Therefore, I venture not an untrue word." He got into his car and

* Lit., "vehicle" or "means."

silent went away. That question unto thee I now do put: Where is that Man? (1)

To him he made reply: Just here within the body, dearest sir, is He, the Man in whom these sixteen phases have their birth. (2)

He* thought: On what now going out, shall I go out; or on what staying, shall I stay? (3)

Thus thinking, He life evolved; from life the fixed,† [and] æther, air [and] fire, water [and] earth, sensation, impulse, food, from food virility, [and] contemplation, energetic thoughts,‡ [and] actions, worlds, and in the worlds [both] name [and form]. (4)

Just as these rivers rolling onward, towards ocean tending, on reach-

* Brahman as creator † Or "faith." ‡ Mantrâḥ.

ing ocean sink, their name and form [distinctive] perish—"ocean" they're simply called; in just the self-same way, of that all-watchful one, these sixteen phases, Man-wards tending, on reaching Him sink in the Man, their name and form do perish—the "Man" they're simply called. He the immortal hath no phases—He. On that there is this verse: (5)

Prash° Q. vi.

In whom like spokes in nave the phases do inhere, Him know ye as the Man fit to be known; so unto you shall death no more give pain. (6)

To them he said: So far indeed this highest Brahman do I know. Higher than Him is naught. (7)

Revering him, they say: Thou art our father truly, for thou unto unwisdom's further shore hast ferried us across. Hail to the seers supreme; unto the seers supreme all hail! (8)

Thus the Upaniṣhad has ending.

MUṆḌAKOPANIṢHAD.

THE ARGUMENT.

THE Muṇḍakopaniṣhad is so-called from muṇḍaka, a razor. It is the razor which cuts the knot of ignorance. Muṇḍ° Arg.

It belongs to the Atharvaveda, and is therefore preceded by the Peace Chant of that Veda.

The line of succession of the teaching (guru-paramparâ) is given (I. i. 1-3).

Of the two sciences; the science of the ceremonialists and of those who seek the true (I. i. 4-9). Muṇḍ° Arg.

Of the ceremonies; the "seven flickering tongues" are a poetical analysis of the sacrificial fire, to correspond with the sevenfold constitution of nature (I. i. 1-6).

Of the perishable results and delusive nature of ceremonies (I. i. 7-10).

Of the sage and the higher science (I. i. 11).

He who desires the true, will seek out a teacher (I. i. 12, 13).

All comes from the Self, and is the Self (II. i. 1-10).

Of the Self and the way to reach it; the bow of Oṁ (II. ii. 1-11).

Of the individual and universal souls, birds on the same life-tree; of yoga or the means of identification of the individual and universal souls, and the result of such practice (III. i. 1-10; III. ii. 1-9).

The teaching must only be given to those who have fitted themselves to receive it (III. ii. 10, 11).

Oṁ. To Brahman that is, all hail!

THE PEACE CHANT.

Oṁ! With our ears what is auspicious, may we hear, O ye powers! With our eyes what is auspicious, may we see, O ye who are worthy of worship! May we enjoy the length of days the powers allow with [these our] bodies, chanting [our] praise with steady limbs! Welfare to us may far-famed Indra grant; may he the nourisher, who knoweth all, grant welfare unto us! To us may he whose wheel is never stayed, grant welfare; may he who ruleth speech, grant welfare unto us!

Oṁ! Peace, Peace, Peace! Hariḥ Oṁ!

Here begins the Upaniṣhad

THE UPANIṢHAD.

First Section.

First Part.

[Now] of the powers Brahmâ* did first arise, maker of all, the warder of the world. 'Twas he who told unto Atharvan, the eldest of his sons, the sacred science† on which all other sciences depend. (1)

What Brahmâ told Atharvan, that science did Atharvan, in ancient

* To be quite consistent, this should be written Brahman, the crude form. Confusion however would then arise between the neuter and masculine, which in the nominative cases are respectively Brahma and Brahmâ, the crude form of both being Brahman.

† Brahmavidyâ.

times, tell unto Aṅgir. He told it unto Satyavâha Bhâradvâja, [and] Bhâradvâja unto Aṅgiras, in both its higher and its lower form. (2)

Then Shaunaka, a householder of wealth, in proper form, came unto Aṅgiras and put the question: On what being known, is all this, Master, known? (3)

He answered him: Two sciences are to be known, thus it has ever been, as they who know God say, the higher and the lower. (4)

Of these the lower is Ṛigveda, Yajurveda, Sâmaved, Atharvaveda, the laws of accent, and of ceremony, analysis of speech, [and] etymology, the laws of metre and the signs of heaven.* Whereas the higher one is [that] whereby the That, which cannot be destroyed, is realized. (5)

* The teaching of the Upaniṣhads is a protest against such bibliolatry, a return to simplicity from heterogeneity.

The That which none can see, nor grasp, which has no kin, nor caste, nor eyes, nor ears, nor hands, nor feet, eternal That, all present and pervading, most subtle, That inexhaustible, the womb of every creature, which men on every side discover—when they're wise. (6)

Just as a spider spins forth and inwinds, as plants grow on the earth, as hair and down from man, so from imperishable [That] comes forth this all. (7)

With brooding thought does Brahman swell; thence unto substance* birth is given; from substance, life, mind, being,† worlds, and deathlessness as the result of [sacred] works. (8)

* Annam, lit., "food," *sci.*, avyakta.

† Satyam, that is, pañcha-tanmâtrâḥ, or mahâbhûtâni, the five root-elements or "great beings" of the universe.

He who both knoweth all and is all-wise, whose brooding-thought is all pure-knowledge—from Him is both this [lower] Brahm, name, form, and substance. (9)

Second Part.

This, too, is true. The works which in the mantras seers saw, spread manifoldly in the second age.* Such daily do, ye lovers of the true; for you, this is the path to merit's world. (1)

[So] when flame flickers, fire well lit, then mid the sacrificial stuff, parted in twain, you should the offerings cast—offered with faith. (2)

The special sacrifice that does not keep observance of new moon,

* The second of the four ages, of which we are now in the fourth. In the second age man began to lose his innate power over nature and supplemented it by external ceremonies.

[and] full moon, the series of four months, new year, [and] hospitality, [and] proper times, the hierarchy of powers, and [all] the rules, destroys the offerer's worlds up to the seventh [world]. (3)

These are the names of fire's seven flickering tongues—black, fierce, [and] mind-swift, scarlet, full of smoke, sparkling, the bright all-shining [flame.] (4)

He who performs at proper times, when these are lighted up, making his offerings—him do the solar rays lead where the lord of powers, the one, sits up on high. (5)

[Thus] with the words, "Come, come [to us]," the brightly shining offerings, through the solar rays, that sacrificer bear aloft, speaking sweet words, and hymning him, "This is your heaven-world pure, gained by good deeds." (6)

Rafts insecure are these, made of the eighteen logs* of sacrifice, on which the lower rite is said [to rest]. They who praise this as best, deluded ones—these to decay and death come back again and yet again. Abiding in unwisdom's midst, self-wise, themselves sages believing, slain over and over again, they circle deluded about, blind led by the blind. (7)

In many forms, abiding in unwisdom, with the conceit, "We have attained our end," the fools are filled. Through their desires it is that ceremonialists reach not to knowledge; and so they wretchedly [fall back again], when to an end their world [of merit] comes. (9)

Deep in delusion, thinking that sacrifice and public works of charity

* Lit., "forms" or "members."

are best, naught better do they know; [so] when they have enjoyed the height of heaven by good deeds gained, to this or to a lower world they come [once more]. (10)

But they who zealously perform the mystic practices, in faith, in forest [hermitage], at peace, with wisdom, keeping the beggar's rule—they, free from stain, fare forth, by the sun's gate, to where there is that deathless Man, the very Self that no man can exhaust. (11)

Having surveyed the worlds that deeds [done for reward] build up, he who loves God* unto renunciation should betake himself. The uncreate is not by the create [to be obtained]. To find out That, he verily should to a teacher go—versed in the law, who takes his final stand on God—fuel in hand. (12)

* Brâhmaṇa.

To him who draweth nigh, with mind at perfect peace, his senses in control, the sage doth tell in all its truth that sacred science, by means of which a man doth know the true, the Man beyond decay. (13)

Second Section.

First Part.

This, too, is true. As from a blazing fire, a thousand ways, fly forth, of one same nature, sparks; just so, my dearest sir, do creatures manifold from That beyond decay come forth, and thither go again. (1)

Shining and formless surely is that Man; without, within; surely unborn is He; transcending life and mind; pure and beyond decaying-less Beyond. (2)

From Him rise life, [and] mind and all the senses, æther, air, fire, [and] water, and earth supporting all. (3)

The fire[-stuff] is his head; his eyes the sun and moon; his ears the quarters; his voice the manifested laws; his life is air; his heart the universe; the earth is for his feet—in brief, He is the inner Self of every creature. (4)

From Him [comes] fire, whose fuel is the sun; rain from the moon; on earth are plants; in woman man casts seed; [thus] creatures manifold come from the Man. (5)

From Him the Ṛig, the Sâma, and the Yajur [chants], initiation, [and] all worship, sacrifice and gifts, [observances of] time,* and he for

* Lit., "the year."

whom the sacrifice is made, the worlds where moon, where sun, purgation shed. (6)

From Him the gods in various hosts are born, angels,* men, beasts, [and] birds, upper and lower life, crops,† mystic practices, and faith, truth, discipline, and rule. (7)

Seven life-powers come from Him, seven flames, seven foods [to feed the flames]—enlightenments—these seven worlds in which the life-powers move, in secret hid, seven placed in each. (8)

From Him the oceans and the mountains all; from Him the rivers roll of every kind; from Him all plants; sap, too, whereby the inner Self, indeed, blends‡ with the creature. (9)

* The "dæmons" of Hellenic theology. † Lit., "rice and barley." ‡ Lit., "stands."

The Man most surely is this all, deed, thought, [and] Brahman high, the deathless one. Who knows that He is centred in the heart, he, dearest sir, unwisdom's knot dissolves [e'en] here [on earth]. (10)

Second Part.

Self-luminous, concealed, they say, in secret stirring, the mighty home where centres all that moves, breathes, winks. That know adorable, both "is" and "is not," which, being best, transcends the intellect of all creation. (1)

What is filled full of light, [and] rarer than rare, in what nestle the worlds and their dwellers [as well]; That [then] is this Brahman which knoweth no change, That life, That voice and mind again. That is this truth, That the immortal. That is [the mark] to hit; hit it, dear sir. (2)

Taking the bow of which the teaching tells, [that] mighty arm, place thou on it the bolt, with meditation surely whetted, [and] drawing it, with mind one with the thought of That, hit thou, dear sir, the mark, no other thing than That beyond decay. (3)

Oṁ is the bow, the bolt indeed the Self, Brahman is called the mark; by constancy of thought alone can it be hit; one should be swallowed up* in That, as bolt [in mark]. (4)

In whom heaven, earth and interspace are woven, mind and all lives, Him and Him only know to be the Self. Away with other words; He is the bridge to the immortal. (5)

As spokes in nave, just where the channels meet, within, that "He"

* Lit., "become one with."

does move, in divers forms appearing. With Oṁ thus meditate on Self. Peace unto you for crossing o'er the darkness! (6)

Muṇḍ° Sec. ii Pt. ii.

Who knoweth all and is all-wise, whose is this glory in the world, this Self indeed is set in Brahm's bright shrine, the æther, (of the nature of mind, the leader of life and of body, set [also] in food, by placing the heart in its midst;)* Him on all sides the wise behold with knowledge, face to face—Him flashing forth, all-bliss, transcending death. (7)

The heart's knot is dissolved; all doubts are cut apart; deeds† perish, when both the higher and the lower That‡ have [once] been seen. (8)

* The passage in parenthesis is omitted by competent teachers as spurious.

† Karmâṇi.

‡ Brahman both manifested and unmanifested.

Within [man's] radiant highest vesture is stainless, partless Brahm; That is the pure light of [all] lights, that which self-knowers know. (9)

Muṇḍ° Sec. iii. Pt. i.

There shines not sun, nor moon and stars, nor do these lightnings shine, much less this fire. When He shines forth all things shine after Him, by Brahman's shining shines all here below. (10)

Aye, this immortal Brahman is before, Brahm is behind, on right and left, stretched out above, below. This Brahman surely is this all. He is the best. (11)

Third Section.

First Part.

Two beauteous-winged companions, ever mates, perch on the selfsame tree; one of the twain devours the luscious fruit, fasting its mate* looks on. (1)

* Lit., "the other."

Mund° Sec. iii. Pt. i.

Though on the self-same tree,* man sunk in powerlessness deluded grieves. But when he sees his mate adorable, instinct with power, and what His greatness is, his grief departs. (2)

When seer sees the one of golden-hue, creator, instinct with power, the Man, the womb of [lower] Brahm, then wise, both fair and foul he strippeth off, and free from stain, sameness supreme attains. (3)

Life sure is He who flames through all creation. The wise man knowing Him, speaks of naught else; he sports in Self, in Self finds his delight, yet doth he acts perform, best of God-knowers he. (4)

This Self is to be reached by truth alone, [and] meditation, by knowledge pure, and constant discipline. He is in body's midst, made all

* *Sci.*, as the Self.

of light, translucent; whom practised men,* sins washed away, behold. (5)

Truth wins alone, not lies; by means of truth the path doth widen out—the way the gods do go—by which seers travel on, when once desires are o'er, to where is That, truth's grandest treasure house. (6)

That, heavenly-bright, of thought-transcending nature, shines out both vast and rarer than the rare; far farther than the far, here close at hand That too, just here in [all] who see, nestling within the heart. (7)

By eye He is not grasped, nor yet by speech, nor by the other powers, nor by [mere] meditation or [e'en by holy] deeds. By wisdom's calm, in

* Yatayaḥ, those with their passions under control; that is to say, ascetics in the original meaning of the word ἀσκηται.

essence pure, then, not till then, does one, in ecstasy, Him free from parts behold. (8)

Mund° Sec. iii. Pt. ii.

This subtle Self is to be known by mind, when life five-fold has been absorbed in it. The creature's mind is mantled o'er with lives; which being cleansed, [then] spreads out wide this Self. (9)

Whatever world the man of essence pure makes come to light by means of thought, whate'er desires he longeth for, that very world and those desires he doth obtain. Therefore, let him who longeth to fare well, pay honour verily to him who knows the Self. (10)

Second Part.

He knows that highest Brahm, the home where all doth rest. Clear

shines He forth [for him]. They who indeed, free from desire, give worship to the Man, wise, they escape beyond this [realm of] seed. (1)

Who dwelling in desires, longs after them, he through desires takes birth [again] wherever it may be; whereas of the self-perfect man, come to desire's end—e'en here [on earth], his longings all fade out. (2)

This Self is not attainable by explanation, nor yet by mental grasp, nor hearing many times; by him whomso He chooses—by him is He obtained. For him the Self its proper form reveals. (3)

This Self is not attainable by one with lack of strength, nor yet by meditation carelessly performed, much less without due preparation,* But he who wisely strives by means of these, of him the Self goes unto Brahman home. (4)

* Lit., "without characteristic marks," that is to say, renunciation, &c.

Him having reached, with wisdom satiate, desires away, [and] self-perfected, in perfect peace, the seers, attaining everywhere Him everywhere pervading, wise, with the Self at one, blend fully with the all. (5)

Muṇḍ° Sec. iii Pt. ii.

The meaning of the knowledge of what is wisdom's end most fully comprehending, saints,* in essence pure by practice of self-sacrificing yog, they, in the worlds divine, at the supremest end,† supremest deathlessness attaining, are one and all set free. (6)

The fifteen phases to their sources going, and all the powers to corresponding powers, actions and knowing self all are at-oned in [That] supreme which no exhaustion knows. (7)

Just as the rivers onward rolling unto their setting in the ocean go,

* Lit., "ascetics." † *Sci.*, of all their lives.

quitting both name and form; just so the sage, from name and form set free, goes to the shining Man beyond Beyond. (8)

He who doth truly know that Brahm supreme, he Brahm Himself becomes; in that man's clan there surely is none ignorant of Brahm. He crosseth over grief, he crosseth over sin; free from the hidden bonds immortal he becomes. (9)

Thus is it sung by the Ṛik: The doers of just deeds, who know the scripture, whose goal is Brahm, who, full of faith, pay worship of themselves unto the Seer Unique—to such, forsooth, should knowledge of that Brahm be told, to those indeed who keep the vow,* according to the rule. (10)

* Shirovrata, lit., "head-vow." The followers of this vow were said, mystically, to carry fire, the symbol of the "seer unique," on the head.

This is that truth which Aṅgiras, the seer, in olden times explained. No man who does not keep the vow, reads of this [truth]. Hail to the seers supreme; unto the seers supreme all hail! (11)

Mund° Sec. iii. Pt. ii.

Here the Upaniṣhad has ending.

MÂṆḌÛKYOPANIṢHAD.

THE ARGUMENT.

THE reason for the name Mâṇḍûkyopaniṣhad is doubtful; it is probably so called from its Ṛishi Maṇḍûka. Mâṇḍ° Arg.

It belongs to the Atharvaveda, and is therefore preceded by the Peace Chant of that Veda.

Of the mystic Oṁ (or Aum) the Word which brings all into being; the correspondence of its elements with the states of consciousness—waking 132

(jâgrat), dreaming (svapna) and deep-sleep (suṣhupti); the whole word corresponds to the state of the Self, the "fourth" (turîya). Mâṇḍ°

Oṁ! To Brahman that is, all hail!

THE PEACE CHANT.

Oṁ! With our ears what is auspicious, may we hear, O ye powers! With our eyes what is auspicious, may we see, O ye who are worthy of worship! May we enjoy the length of days the powers allow with [these our] bodies, chanting [our] praise with steady limbs! Welfare to us may far-famed Indra grant; may he, the nourisher, who knoweth all, grant welfare unto us! To us may he whose wheel is never stayed, grant welfare; may he who ruleth speech, grant welfare unto us!

Oṁ! Peace, Peace, Peace! Hariḥ Oṁ!

THE UPANIṢHAD.

That Oṁ, the word which never dies—this all its meaning is. What was, what is, what will be, all is but Oṁ; what else besides which triple time transcends, that, too, is Oṁ. (1)

All this is surely Brahm; this Self is Brahm; this Self is fourfold too. (2)

Whose field is waking life, whose consciousness is outward, of seven members, nineteen mouths,* devourer of gross things—where all men live is state the first. (3)

Whose field is dreaming life, whose consciousness is inward, of seven

* See the Table in the Preamble.

members, nineteen mouths, of subtle things devourer—the shining one is state the second. (4)

Where no desires of any kind the man asleep desires, no dream of any kind beholds, that is deep sleep. Whose field is deep-sleep life, at-oned, of consciousness ingathered nothing else, of bliss composed, devouring bliss, whose mouth is thought alone—the one of consciousness is state the third. (5)

This is the lord of all, all-knowing this, the inner ruler this, this is the womb of all, the start and finish surely of [all] creatures. (6)

Nor inwards conscious, nor outwards conscious, nor conscious [yet] both ways; nor [yet] ingathered as to consciousness, nor [even] conscious, nor [yet] unconscious; what none can see, nor grasp, nor comprehend, void of distinctive mark, unthinkable, past definition, naught but

self-consciousness alone, that ends all going-out,* peaceful, benign, [and] secondless—[this] men think of as fourth; He is the Self, 'tis He who must be known. (7) Māṇḍ°

This Self, then, is the Oṁ, both as concerns the word itself [and] as concerns its parts. States parts, parts states; the A, the U, the M. (8)

Whose field is waking consciousness, the one where all men live is letter A, part first, from covering all, or being first; he surely gains all his desires and first becomes, who knoweth thus. (9)

Whose field is dreaming life, the shining one is letter U, the second part, from being better or between the two; he better surely makes his

* The cessation or end of evolution.

knowledge-range, and equal-minded grows—in that man's clan there's none who knows not Brahm—who knoweth thus. (10) Māṇḍ°

Whose field is deep-sleep life, the one of consciousness is letter M, part third, from measuring or being final; all this he surely measures and reaches to the end, who knoweth thus. (11)

The partless fourth, incomprehensible, that ends all going-out, benign, [and] secondless—Oṁ such as this is Self indeed; by Self he enters Self, who knoweth thus, who knoweth thus. (12)

Thus the Upaniṣhad has ending.

THUS THE FIRST VOLUME IS ENDED.

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